

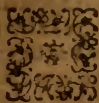
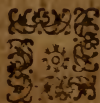
THE
HISTORY
OF THE
LIFE and DEATH
OF

Mr. *John Welch,*

Minister of the Gospel at AIR.

Rev. ii. 4. *Nevertheless I have some what against thee, because thou hast left thy first Love.*

Verse, 5. *Remember therefore from whence thou art fallen, and Repent and do thy first Works. or else I will come unto thee quickly, and remove thy Candlestick out of his Place, except thou Repent.*



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T H E

HISTORY

O F

The LIFE and DEATH of Mr. JOHN WELCH
Minister of the Gospel at Air.

MR. *John Welch*, was born a Gentleman, his Father being Laird of *Coliestown* (an Estate rather competent than large, in the Shire of *Nithsdale*) about the Year 1570. The dawning of our Reformation being then but dark ; he was a rich Example of Grace and Mercy, but the Night went before the Day, being a most hopeless extravagant Boy ; it was not enough to him, frequently when he was a young Stripling, to run away from the School, and play the Trowant : But after he had past his Grammar, and was come to be a Youth he left the School and his Fathers House, and went and joined himself to the Thieves on the *English-Border*, who lived by robbing the two Nations, and amongst them he staid till he spent a Suit of Cloaths. Then when he was cloathed only with Rags, the Prodigals Misery brought him to the Prodigals Resolutions, so he resolved to return to his Fathers House ; but durst not adventure, till he should interpose a Reconciler. So in his Return homeward he took *Dumfries* in his Way, where he had a Friend one *Agnes Forsyth*, and with her he diverted some Days, earnestly entreating her to re-

concile

concile him to his Father. While he lurked in her House, his Father came providentially to the House to salute his Cousin, Mrs. Forsyth, and after they had talked a while, she asked him whether ever he heard any News of his Son John? To her he replied with great Grief, O cruel Woman: *How can you name his Name to me, the first News I expect to hear of him, is that he is Hanged for a Thief,* she answered, *many a profligate Boy has become a virtuous Man,* and comforted him. He insisted upon his sad Complaint, but asked whether she knew his lost Son was yet alive: She answered yes, he was, and she hoped he should prove a better Man than he was a Boy, and with that she called upon him to come to his Father, he came weeping and kneeled, beseeching his Father for Christ's Sake to pardon his Misbehaviour, and deeply engaged to be a new Man. His Father reproach'd him, and threatned him: Yet at length by the Boys Tears, and Mrs. Forsyth's Importunities, he was perswaded to a Reconciliation. The Boy entreated his Father to put him to the Colledge, and there to try his Behaviour, and if ever thereafter he should break, he said he should be content his Father should disclaim him for ever. So his Father carried him home, and put him to the Colledge, and there he became a diligent Student of great Expectation, and shewed himself a sincere Convert, and so he proceeded to the Ministry.

His first Post in the Ministry was at *Selkirk*, while he was yet very young, and the Country rude, while he was there, his Ministry was rather admired by some, than received by many: For he was always attended with the Prophets Shadow, the Hatred of the Wicked, yea even the Ministers of that Country were more ready to pick a Quarrel with his Person, than to follow his Doctrine, as may appear to this Day in their Synodal Records, wherein we find he had many to Censure him, and only some to defend him: Yet it was thought his Ministry in that Place was not without Fruit, though he stayed but short Time there, being a young Man unmarried, he tabled himself in the House of one *Mitchel* and took a young Boy of his to be his Bedfellow, who to his dying Day retained both a Respect to Mr. Welch,

and his Ministry, from the Impressions Mr. *Welch* his behaviour made upon his Apprehension though but a Child. His Custom was when he went to Bed at Night, to lay a *Scots* Plaid above his Bed-Cloaths, and when he went to his Night-Prayers, to sit up and cover himself negligently therewith; and so to continue. For from the Beginning of his Ministry to his Death, he reckoned the Day ill spent if he stayed not seven or eight Hours in Prayer, and this the Boy would never forget even to Hoary Hairs.

I had once the Curiosity travelling through the Town to call for an old Man (his Name was *Ewart*) who remembered upon Mr. *Welch* his being in that Place. and after other Discourses, enquired of him, what sort a Man Mr. *Welch* was, his answer was, O Sir! *He was a Type of Christ*, an Expression more significant then proper, for his meaning was that he was an Example that imitated Christ, as indeed in many things he did, he told me also, that his Custom was to preach publicly once every Day, and to spend his whole Time in spiritual Exercises, that some in that Place waited well upon his Ministry with great tenderness, but that he was constrained to leave that Place, because of the Malice of the Wicked.

The special Cause of his Departure was a prophane Gentleman in the Country (One *Scot* of *Headshaw*, whose Family is now extinct) but because Mr. *Welch* had either reprov'd him, or meerly out of Hatred, Mr. *Welch* was most unworthily abused by the unhappy Man, and amongst the rest of the Injuries he did him, this was one Mr. *Welch* kept always two good Horses for his Use, and the wicked Gentleman when he could do no more, either with his own Hand or his Servants, cut off the Rumps of the two innocent Beasts, upon which followed such Effusion of Blood that they both Died, which Mr. *Welch* did much resent, and such base usage as this perswaded him to listen to a Call, to the Ministry at *Kitcudbright*, which was his next Post.

But when he was to leave *Selkirk*, he could not find a Man in all the Town to transport his Furniture, except only *Ewart* who was at that Time a poor young Man but

but Master of two Horses, with which he transported Mr. Welch his Goods and so left him, but as he took his leave, Mr. Welch gave him his Blessing, and a piece of Gold for a Token, exhorting him to fear God, and promised he should never want, which promise Providence made good through the whole Course of the Man's Life, as was observed by all his Neighbours.

At *Kirkcudbright* he stayed not long. but there he reaped a Harvest of Converts, which subsisted long after his departure, and were a Part of Mr. *Samuel Rutherford's* Flock; though not his Parish, while he was Minister at *Anwisth*. Yet when his Call to *Air* came to him, the People of the Parish of *Kirkcudbright*, never offered to detain him, so his Transportation to *Air* was the more easy.

While he was in *Kirkcudbright* he met with a young Gallant in Scarlet and Silver Lace, (the Gentleman's Name was Mr. *Robert Glendoring*) new come home from his Travels, and much surprized the young Man, by telling him he behoved to change his Garb and Way of Life, and betake himself to the Study of the Scriptures, which at that time was not his Business, for he should be his Successor in the Ministry at *Kirkcudbright*, which accordingly came to pass some time thereafter.

Mr. Welch was transported to *Air* in the Year 1590, and there he continued till he was banished. There he had a very hard Beginning, but a very sweet End; For when he came first to the Town, the Country was so Wicked, and the Hatred of Godliness so great, that there could not one in all the Town be found who would let him a House to dwell in, so he was constrained to accommodate himself the best he might in a Part of a Gentleman's House for a Time, the Gentleman's Name was *John Stewart* Merchant, and sometimes Provost of *Air*, an eminent Christian and great Assistant of Mr. Welch.

And when he had first taken up his Residence in that Town, the Place was divided into Factions, and filled with Bloody Conflicts, a Man could hardly walk the Streets with safety: Wherefore Mr. Welch made it his first undertaking to remove the bloody Quarrellings but he found it very difficult Work; Yet such was his

earnestness to pursue his design, that many times he would rush betwixt two Parties of Men fighting, even in the midst of Blood and Wounds, he used to cover his Head with a Head-piece, before he went to separate these bloody Enemies, but never used a Sword, that they might see he came for Peace and not for War, and so by little and little he made the Town a peaceable Habitation.

His manner was after he had ended a Skirmish. amongst his Neighbours and reconciled these bitter Enemies, to cause cover a Table upon the Street, and there brought the Enemies together and beginning with Prayer he perswaded them to profess themselves Friends, and then to eat and drink together; then last of all he ended the Work with singing a Psalm, for after the rude People began to observe his Example and listen to his Heavenly Doctrine, he came quickly to that Respect amongst them that he became not only a necessary Councillor, without Whose Counsel they would do nothing but one Example to imitate, and so he buried the bloody Quarrels.

He gave himself wholly to Ministerial Exercises, he preached once every Day, he prayed the third Part of his Time, was unwearied in his Studies, and for a Proof of this, it was found amongst his Papers; that he had abridged *Suarez* his Metaphysics when they came first to his Hand, even when he was well stricken in Years By all which it appears that he was not only a Man of great diligence, but also of a strong and robust Natural Constitution, otherwise he had never endured the Fatigue

But if his Diligence was great, so it is doubted whether his sowing in painfullness or his Harvest in Success was greater. for if either his Spiritual Experiences in seeking the Lord or his Fruitfullness in converting Souls be considered; They will be found unparalled in *Scotland* And many Years after Mr. Welch his Death, Mr. *David Dickson*, at, that Time a Flourishing Minister at *Irvine*, was frequently heard to say, when People talked to him of the success of his Ministry, *that the Grape-gleaning, in Aire, in Mr. Welch his Time, were far above the Vintage of Irvine in his own.* Mr. Welch his Preaching was spiritual and searching: his Utterance tender and moving: He did not much insist upon Scholastick Purposes

poses. He made no shew of his Learning. I heard once one of his Hearers (who was afterwards Minister at *Muirkirk* in *Kyle*) say that no Man could hardly hear him, and forbear weeping, his Conveyance was so affecting. There is a large Volume of his Sermons now in *Scotland*, but never any of them came to the Press, nor did ever appear in Print, except in his Dispute with *Abbot Brown* the Papist, wherein he makes it appear; his Learning was not behind his other Virtues. And in another Piece called *Du. Welch his Armageddon*, Printed I suppose in *France*, wherein he gives his Meditation, upon the Enemies of the Church, and their Destruction, but the Piece it self is rarely to be found.

Sometimes, before he went to Sermon, he would send for his Elders and tell them he was afraid to go to Pulpit, because he found himself sore deserted: And thereafter desire one or more of them to Pray, and then he would venture to the Pulpit. But it was observed, this humbling Exercise used ordinarily to be followed, with a Flame of extraordinary Assistance; so near Neighbours are many Times contrar Dispositions and Frames. He would many Times retire to the Church of *Air*, which was at some distance from the Town, and there spend the whole night in Prayer; for he used to allow his Affections full Expressions, and prayed not only with audible, but sometimes loud Voice, nor did he irk in that solitude, all the Night over; Which hath it may be occasioned the contemptible Slander, of some malicious Enemies, who were so bold, as to call him no less than a *Witch*.

There was in *Air* before he came to it an aged Man a Minister of the Town, called *Porterfield*, the Man was judged no bad Man for his personal Inclinations, but of so easie a Disposition that he used many Times to go too great a Length with his Neighbours in many dangerous Practises; and amongst the rest, he used to go to the Bow-buts and Archery, on Sabbath Afternoon, to Mr. *Welch* his great Disatisfaction. But the Way he used to reclaim him was not bitter Severity: but this gentle Policy: Mr. *Welch* together with *John Stewart* and *Hugh Kennedy* his two intimate Friends, used to spend the Sabbath Afternoon in religious Conferance, and Prayer, and

and to this Exercise they invite Mr. *Porterfield*, which he could not refuse, by which Means he was not only diverted from his former sinful Practise, but likewise brought to a more watchful and edifying behaviour, in his Course of Life.

He married *Elizabeth Knox* Daughter to the famous Mr. *John Knox* Minister at *Edinburgh*, the Apostle of *Scotland*, and she lived with him from his Youth till his Death. By her I have heard that he had three Sons. The first was called Doctor *Welch*, a Dr. of Medicine who was unhappily kill'd upon an innocent mistake in the *Low-countries*, and of him I never heard more. Another Son, he had most lamentably lost at Sea, for when the Ship in which he was sunk, he swam to a Rock in the Sea, but starved there for want of necessary Food, and Refreshment, and when sometime afterward his Body was found upon the Rock they found him dead in a praying Posture upon his bended Knees, with his Hands stretched out, and this was all the Satisfaction his Friends and the World had upon his lamentable Death, so bitter to his Friends. Another Son he had who was Heir to his Father's Graces and Blessings, and this was Mr. *Josias Welch* Minister at *Temple-Patrick* in the North of *Ireland*, commonly called the Cock of the Conscience by the People of the Country. because of his extraordinary wakening and rousing Gift, he was one of that blest Society of Ministers, which Wrought that unparalled Work in the North of *Ireland* about the Year 1639. But was himself a Man most sadly exercised with Doubts about his own Salvation all his Time, and would ordinarily say, *That Minister was much to be pitied, who was called to comfort weak Saints, and had no Comfort himself* He died in his Youth, and left for his Successor Mr. *John Welch* Minister at *Iron Gray*, in *Galloway*, the Place of his Grand Fathers Nativity. What Business this made in *Scotland*, in the time of the late Episcopal Persecution, for the Space of twenty Years is known to all *Scotland*. He maintained his Dangerous Post of Preaching the Gospel upon the Mountains of *Scotland*, notwithstanding of the threatening of the State, the Hatred of the Bishops, the Price set upon his Head, and all the fierce Industry of

of his cruel Enemies. It is well known the bloody *Claverhouse* upon secret Information from his Spyes, that Mr. Welch was to be found in some lurking Place, at 40 miles distance, would make all that long Journey in one Winters Night, that he might catch him, but when he came he missed always his Prey, I never heard of a Man endured more Toyle, adventured upon more Hazard, escaped so much Hazard not in the World. He used to tell his Friends who counselled him to be more cautious, and not to hazard himself so much, That he firmly believed dangerous Undertakings would be his Security, and that when ever he should give over that Course and retire himself, his Ministry should come to an End. Which accordingly came to pass, for when after *Boswellbridge* he retired to *London*, the Lord called him by Death, and there he was honourably buried, not far from the Kings Palace.

But to return to our old Mr. Welch, as the Duty wherein he abounded and excelled most was Prayer, so his greatest Attainments fell that Way: He used to say, He wondred how a Christian could ly in a Bed all Night and not rise to Pray, and many Times he rose, and many Times he watched. One Night he rose from his Wife and went into the next Room, where he staid so long at secret Prayer, that his Wife fearing he might catch cold, was constrained to rise and follow him, and as she hearkened, she heard him speak as by interrupted Sentences, Lord wilt thou not grant me *Scotland*, and after a Pause enough Lord enough, and so she returned to her Bed, and he following her, not knowing she had heard him, but when he was by her, she asked him what he meant by saying, enough Lord enough. he shewed himself dissatisfied with her Curiosity, but told her, he had been wrestling with the Lord for *Scotland*, and found there was a sad Time at Hand, but the Lord would be gracious to a Remnant. This was about the Time when Bishops first overspread the Land, and corrupted the Church; This is more wonderful I am to relate. I heard once an honest Minister, who was a Parithoner of Mr. Welch, many a Day say, That one Night as he watched in his Garden very late, and some Friends waiting upon him in the House, and wearying because of his long Stay, one of them

chanced to open a Window towards the Place where he walked, and saw clearly a Light surround him, & heard him speak strange Words about his spiritual Joy. I do neither add nor alter, I am the more induced to this having heard it from as good a hand as any in Scotland, that a very Godly Man (though not a Minister) say that after he had spent a whole Night in a Countrey House of his, at the *House in the Muir*, declareth confidently, *he saw such an extraordinary Light as this himself, which was to him both Matter of Wonder and Astonishment* But though Mr. Welch had upon the Account of his Holiness, Abilities, and Success, acquired among his subdued People, a very great Respect yet was he never in such Admirati^on, as after the great Plague which raged in Scotland about the Year.---

And one Cause was this, The Magistrates of Ayr, so much as this alone Town was free, and the Country about infected, thought fit to guard the Ports with Sentinels, and Watchmen, and one Day two Travelling Merchants, each with a Pack of Cloath upon a Horse, came to the Town desiring Entrance that they might Sell their Goods, producing a Pass, from the Magistrates of the Town whence they came, which was at that Time sound and free; yet notwithstanding all the Sentinels stopt them till the Magistrates were called, and when they came they would do nothing Without their Ministers Advice: So Mr. Welch was called, and his Opinion askt: He demurred, and put off his Hat, with his Eyes towards Heaven for a pretty Space, though he uttered no audible Words yet continued in a praying Gesture: And after a little Space told the Magistrates they would do well to discharge these Travelers their Town affirming with a great Affe^oration, the Plague was in these Packs, so the Magistrates commanded them to be gone and they went to *Cumnock*, a Town some ten Miles distant, and there sold their Goods which kindled such an Infection in that Place, that the living were hardly able to bury their dead. This made the People begin to think Mr. Welch as an Oracle. Yet as he walked with God and kept close with him, so he forgot not Man, for as he used frequently to dine abroad with such of his Friends, as he thought were Persons with whom he might maintain in the Communion

of Saints, and once in the Year he used always to invite all his Familiars in the Town to a Treat in his House, where there was a Banquet of Holiness and Sobriety.

He continued the Course of his Ministry in *Air* till King *James* his Purpose of destroying the Church of *Scotland* by establishing Bishops was ripe, and then it fell to be his Duty to edifie the Church, by his Sufferings as formerly he had by his Doctrine,

The Reason why King *James*, was so violent for Bishops, was neither their divine Institution (which he denied they had) nor yet the Profit the Church should reap by them (for he knew well both the Men and their Communications) but meerly because he believed they were useful Instruments to turn a Limited Monarchy into *Absolute Dominion*, and *Subjects into Slaves*; the Design in the World he minded most. Always in the Pursuite of his Design he followed this Method, in the first Place he resolved to destroy a General Assembly, knowing well that so long as Assemblies might conven in Freedom, Bishops could never get their designed Authority in *Scotland*, and the Dissolution of Assemblies he brought about in this Manner.

The General Assembly at *Holy-Rude-House* in the Year 1602, with the Kings Consent Indict, their next meeting to be kept at *Aberdeen*, the last *Tuesday* of *July*, in the Year 1604. And before that Day came. the King by his Commissioner the Laird of *Laurestoun*; Mr. *Patrick Galloway*, Moderator of the last Assembly, in a Letter directed to the several Presbyteries, continued the meeting till the first *Tuesday* of *July*, 1605, at the same Place: Last of all in *June* 1605, the expected meeting to have been kept in *July* following, is by a new letter from the Kings Commissioner and the Commissioners of the General Assembly; discharged and prohibited, but without naming any Day or Place for any other Assembly absolutely; and so the Series of our Assembly expired, never to revive again, in our Point till the Covenant was renewed in the Year 1638, however many of the Godly Ministers of *Scotland*, knowing well if once the Hedge of the Government was broken, the Corruption of the Doctrine would soon follow, resolved not

not to quite their Assembly so, and therefore a Number of them convened at *Aberdeen*, upon the first *Tuesday* of *July*. 1605. being the last Day that was distinctly appointed by Authority: And when they had met, did no more but constitute themselves, and dissolved, and that was all. Amongst those was Mr *Welch*, who tho' he had not been present upon that Precise Day, yet because he came to the Place, and approved what his Brethern had done, he was accused as guilty of the treasonable Fact committed by his Brethren. So dangerous a Point was the Name of a General Assembly, in King *James* his jealous Judgment.

Within a Month, after this meeting, many of these Godly Men were incarcerated, some to one Prison, some to another, Mr. *Welch* was sent first to *Edinburgh* Tolbooth, and then to *Blackness*, and so from Prison to Prison, till he was banished to *France*, never to see *Scotland* again.

And now the Scene of his Life begins to alter, but before his Blessed Sufferings, he had this strange Warning.

After the meeting at *Aberdeen* was over, he retired immediately to *Air*, and one Night he rose from his Wife, and went into his Garden, (as his Custom was) but stayed longer than ordinary, which troubled his Wife, who when he returned *Expostulate* with him very hard, for his staying so long to wrong his Health, he bid her, be quiet, for it should be well with them. But he knew well, he should never preach more in *Air*, and accordingly before the next Sabbath, he was carried Prisoner to *Blackness* Castle. After that, he with many others, who had met at *Aberdeen*, were brought before the Council of *Scotland*, at *Edinburgh*, to answer for the Rebellion and Contempt, in holding a General Assembly not authorized by the King. And because they declined the secret Council, as Judges competent in Causes, purely spiritual, such as the Nature and Constitution of a General Assembly is, they were first remitted to the Prison at *Blackness*, and other Places. And thereafter six of the most considerable of them, were brought under Night from *Blackness* to *Linlithgow*, before the criminal Judges, to answer an Accusation of high Treason,

at the Instance of Sir *Thomas Hamilton* Kings Advocate, for declining (as he alledged) the Kings lawful Authority, in refusing to admit the Council Judges competent, in the Cause of the Nature of Church Judicatories, and after their Accusation, and Answer was read, by the Verdict of a Jury of very considerable Gentlemen, condemned as guilty of high Treason, the Punishment continued till the Kings Pleasure should be known, and thereafter their Punishment was made Banishment; that the cruel Sentence might some Way seem to soften their seven year Punishment, as the King had contrived it.

While he was in *Blackness*, he wrote his famous Letter to *Dam Lillias Graham*, Countess of *Wigtoun*, which here I have inserted;

The Consolation of the Holy Ghost, be multiplied unto you, be JESUS CHRIST.

O Ften and many Times, Christian and Elect Lady, I have desired the Opportunity to be comforted with that Consolation, wherewith it hath pleased GOD of his free Grace and Mercy, to fill and furnish you. Your Remembrance is very sweet and comfortable to my very Soul; Since the Time I knew you in Christ Jesus, I have ever been mindful of you unto the Lord, and now not being able to refrain any longer, I could not omit this Occasion; not knowing how long it may please the Lord, to continue my Bbeing in this Tabernacle, or give me further Occasion of writting to any.

Altho' I have not great Matter at this Time, yet in Remembrance of your Labour of Love, Hope and Patience, I must needs salute your Ladyship, knowing assuredly, you are the chosen of God, set apart before ever the World was, to that Glorious and Eternal Inheritance, being thus comforted in your Faith and Hope, I am fully assured, tho' we never have the Occasion of meeting here, yet we shall reign together in the World to come.

My Desire to remain here is not great, knowing, that so long as I am in this House of Clay, I am absent from God, And if it were dissolved, I look for a Building not made with Hands, Eternal in the Heavens; In this I groan, desiring to be clothing upon, with my House which

which is in Heaven, If so be that being clothed I shall not be found naked; For I that am within this Tabernacle, do often grone and sigh within my self, being oftentimes burthened, not that I would be unclothed, but clothed upon; that Mortality might be swallowed up of Life. I long to Eat of that Tree which is planted in the midst of the Paradise of God, and to Drink of the pure River clear as Cristal that runs through the Street of the new *Jerusalem*. I know that my Redemer liveth, and that he shall stand the last Day upon the Earth, and tho' after my Skin Worms destroy my Body, yet in my Flesh shall I see God, whom I shall see for my self, and not another for me, and mine Eyes shall behold Him, though my Reins be consumed within me, I long to be refreshed, with the Souls of them that are under the Altar, who were slain for the Word of God, and the Testimony they held, and to have these long white Robs given me, that I may walk in White Rayment, with those glorious Saints who have washed their Garments, and have made them white in the Blood of the Lamb, Why should I think it a strange Thing, to be removed from this Place to that; wherein my Hope, my Joy, my Crown, my Elder Brother, my Head, my Father, my Comforter, and all the glorious Saints are; / And where the Song of *Moses* and the Lamb are Sung Joyfully, where we shall not be compelled to sit by the Rivers of *Babylon*. and to hang our Harps on the Willow Trees, but shall take them up and Sing the *Hallelujah*. Blessing, Honour, Glory, and Power, to him that sits upon the Throne, and to the Lamb for ever and ever? What is there under the old Vault of the Heavens, and in this old worn Earth, which is under the Bondage of Corruption, groning and traveling in Pain and shooting out the Head, looking, waiting & longing, for the Redemption of the Sons of God: What is there I say that should make me desire to remain here, I expect that new Heaven, and that new Earth, wherein Righteousness dwelleth, wherein I shall rest for evermore, I look to get Entry into the *New Jerusalem*, at one of these twelve Gates, whereupon are written the Names of the twelve Tribes of the Children of *Israel*; I know that Christ Jesus hath prepared them for me, why may I not then
with

with Boldness, in his Blood, step into that Glory, where my Head and Lord hath gone before me ? Jesus Christ is the Door and the Porter, who then shall hold me out ? Will he let them Perish for whom he Dyed, will he let them poor Sheep be pluck'd out of his Hand, for whom he hath laid down his Life ; Who shall condemn the Man whom God hath Justified, who shall lay any thing to the Charge of the Man for whom Christ hath dyed, or rather risen again, I know I have grievously transgressed, but where Sin abounded, Grace will super-abound, I know my Sins are Red as Scarlet and Crimson, yet the red Blood of Christ my Lord, can make them as white as Snow or Wool, whom have I in Heaven but him, or whom desire I in the Earth besides him ? O thou the fairest among the Children of Men, *Psal. 73, 25.* The Light of the *Gentiles*, the Glory of the *Jews*, the Life of the Dead, the Joy of Angels and Saints, my Soul panteth to be with thee, I will put my Spirit into thy Hands and thou wilt not put me out of thy Presence, I will come unto thee, for thou casts none away that comes unto thee, O thou the Delight of Mankind, thou comest to seek and to save that which was lost, thou seeking me hast found me, and now being found by thee, I hope O Lord thou wilt not let me perish, I desire to be with thee, and do long for the Fruition of thy blessed Presence, and Joy of thy Countenance, thou the only good Shepherd art full of Grace and Truth, therefore I trust thou wilt not thrust me out of the Door of Grace, the Law was given by *Moses*, but Grace and Truth came by thee, who shall separate me from thy Love, shall Tribulation or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword ? Nay in all these Things, I am more than Conqueror, through thy Majesty who hath loved me, for I am perswaded, that neither Death, nor Life, nor Principalities, nor Powers, nor any other Creature, is able to separate me from the Love of the Majesty, which is in Christ Jesus my Lord. I refuse not to die with thee, that I may live with thee, I refuse not to suffer with thee that I may rejoice with thee. Shall not all Things be pleasant to me, which may be the last Step, by which, and upon which, I may come unto thee, when shall I be satisfied

satisfied with thy Face ? When shall I be drunk, with thy Pleasures ? Come, Lord Jesus and tarry not. The Spirit says, Come, the Bride says Come, Even so Lord Jesus Come quickly and tarry not.

Why should the multitude of my Iniquities, or greatness of them fright me ? Why should I faint in this my Desire to be with thee ? The greater Sinner I have been, the greater Glory will thy Grace be to me unto all Eternity. O unspeakable Joy, endless infinite and bottomless Compassion, O Sea of never fading Pleasure ! O love of Loves ! O the breadth, & height, & depth, & length of that love of thine, that passeth all Knowledge ! The love of *Jonathan* was great indeed to *David*. It passeth the Love of Women, but thy Love O Lord passeth all created Love ! O uncreated Love ! Beginning without Beginning, and ending without End : Thou art my Glory, my Joy, and my Gain, and my Crown, thou hast set me under thy Shadow, with great Delight, and thy Fruit is sweet unto my taste, thou hast brought me into thy Banqueting House, and placed me in thy Orchard, stay me with Flagons and comfort me with Apples, for I am sick and my Soul is wounded with thy Love, behold thou art fair my love, behold thou art fair, thou hast Doves Eyes, behold thou art fair my Beloved, yea pleasant ; Also our Bed is green, the Beams of our House are Cedars, and our Rafter are of Firr, how fair, and how pleasant art thou O full of all Delights, my heart is ravished with thee, O when shall I see thy Face, how long wilt thou delay to be with me as a Roe, or a young Hart, leaping upon the Mountains, and Skipping upon the Hills, as a Bundle of Myrrhe be thou to me, and by all Night betwixt my Breasts, because of the Savour of thy good Ointments, thy Name is as Ointment pouered forth, therefore desire I to go out of this Desert. and to come to the Place where thou sittest at thy Repast, and where thou makest thy Flocks to rest at noon, when shall I be filled with his Love ? Surely if a Man knew how precious it were. he would count all things Dross and Dung, to gain it truly I would long for that Scaffold, or that Axe, or that Cord, that might be to me that last Step of this my wearisome Journey, to go to thee my L O R D.

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thou who knows the meaning of the Spirit, give Answer to the speaking, sighing and groaning of the Spirit, thou who hast enflamed my Heart so speak unto thee in this Silent, yet lovely Language of ardent and fervent Desires, speak again unto my Heart, and answer my Desires, which thou hast made me speak to thee. 1 Cor. 15. 55. *O Death where is thy Sting, O Grave where is thy Victory? The Sting of Death is Sin, the Strength of Sin is the Law. But thanks be to God who giveth to me the Victory through Jesus Christ.* What can be troublesome to me, since my Lord looks upon me with so loving and amiable a Countenance, and how greatly do I long for these Embracements of my Lord, O that he would kiss me with the Kisses of his Mouth. *Cant. 1. 3. For his Love is better than Wine.* O that my Soul were the Throne wherein he might dwell eternally! O that my Heart were the Temple wherein he might be magnified, and dwell for ever! All Glory be unto my God, Angels and Saints praise ye him, O thou Earth, yea, Hills and Mountains be glad; you shall not be wearied any more with the Burden of Corruption, whereunto you have been Subject through the wickedness of Mankind. Lift up your Heads and be glad for a Fire shall make you clean from all your Corruption and Vanity wherewith for many Years you have been infected, let the Bride rejoice, let all the Saints rejoice, for the Day of the Marriage with the Bridegroom (even the Lamb of God) is at hand, and his fair white Robs shall be given her, she shall be arrayed with the golden Vestrie and Needlework of his manifold Graces that shall be put upon her, he who is her Life shall quickly appear, and she shall quickly appear with him in the Glory and Happiness of a consummate Marriage. But I must remember my self, I know I have been greatly strengthened and sustained by your Prayers. (Honourable Lady and dearly beloved in our Lord Jesus) continue I pray you, as you have begun, in wrestling with the Lord for me, that Christ may be magnified in my mortal Body, whether living or dead, that my Soul may be lifted up to the third Heavens, that I may taste of these Joys that are at the Right Hand of my Heavenly Father, and that with Gladness I may let my Spirit go thither where my Body shall

shall shortly follow. Who am I that he should first have called me, and then constitute me a Minister of the glad Tidings of the Gospel of Salvation these----- Years already, and now last of all to be a Sufferer for his Cause and Kingdom. Now let it be so that I have fought my Fight, and run my Race, and now from henceforth is laid up for me that Crown of Righteousness, which the Lord that righteous God will give, and not to me only, but to all that love his Appearance, and choice to witness this, that Jesus Christ is the King of Saints, and that his Church is a most free Kingdom, yea as free as any Kingdom under Heaven, not only to convocate, hold and keep her Meetings and Conventions and Assemblies; but also to judge of all her Affairs, in all her Meetings, & Conventions amongst her Members and Subjects. These two Points *first*, That Christ is the Head of his Church, *secondly*, That she is free in her Government from all other jurisdiction except Christ's: These two Points I say, are the special Causes of our Imprisonment, being now Convicted as traitors for maintaining thereof: We have been ever waiting with Joyfulness to give the last Testimony of our Blood in Confirmation thereof, if it should please our God to be so favourable, as to Honour us with that Dignity: Yea I do affirm, that these two Points above-written, and all other Things which belong to Christ's Crown, Scepter and Kingdom, are not Subject, nor cannot be to any other Authority, but to his own altogether. So that I would be most glad to be offered up as a Sacrifice for so glorious a Truth: But alas! I fear that my Sins and the Abuse of so glorious Things, as I have found deprive me of so fair a Crown, yet my Lord doth know, if he would call me to it, and strengthen me in it, it would be to me the most glorious Day, and gladest Hour, I ever saw in this Life, but I am in his Hand to do with me whatsoever shall please his Majesty, It may suffice me, I have had so long a Time in the Knowledge of the Gospel, and that I have seen the Things that I have seen, and heard the Things that I have heard, and through the Grace of God I have been so long an Witness of these glorious and good News, in my weak Ministry, and that my witnessing hath not been altogether without Fruit,

Fruit, and Blessing, so that I hope at that Day, I shall have him to be my Crown, my Glory, my Joy, and Reward, and therefore boldly I say with *Simon*, *Lord now lettest thou thy Servant depart in Peace*, (not in a peaceable dying in my Bed) but by rendering up to him my Spirit, and the sealing and stamping this Truth with my Blood, I desire not to have it remedied, but let my LORD's Will be done.

Now that Prophecy is at hand, which these two worthy Servants of the Lord. Mr. *George Wishart* and Mr. *John Knox* my Father in Law spake, which was, *That Christ should be crucified in this Kingdom, but glorious should be his Resurrection*, as Mr. *Knox* with his own Hand upon the Margin of *Calvin's Harmony* upon the Passion did write, which is yet extant; but alas for this Kingdom. My Testimony now doth not differ from that of many before this Time, who said that the Kingdom of *Scotland* should be Blood, the Kingdom shall be drawn in Blood, a fourbished and glittering Sword, is already drawn out of the Scabbard, which shall not return untill it be made drunk with the Blood of the Men of this Land, first the heavy intestine Sword, & then the Sword of the Stranger. O doleful *Scotland*, well were he that were removed from thee, that his Eyes might not see, nor his Ears hear all the Evils that is to come upon thee; Neither the strong Man by his Strength, nor the rich Man by his Riches, nor the Nobleman by Blood, shall be delivered from the Judgment. There is a great Sacrifice to be made in *Bozrah*, in thee O *Scotland*, of the Blood of all Sorts in the Land: *Ephraim* shall consume *Manasseh*, and *Manasseh* *Ephraim*: Brother against Brother, and every Man in the Judgment of the Lord shall be armed to thrust his Sword in the Side of his Neighbour, and all for the Contempt of the glorious Gospel: And that Blood which was offered to thee O *Scotland* in so plenteous a Manner, that the like thereof hath not been offered to any Nation, therefore thy Judgment shall be greater: But the Sanctuary must be begun at, and the Measure is not fulfilled, till the Blood of the Saints be shed, then the Cries will be great and will not stay, till they bring the Lord down from Heaven his Throne, to see if the Sins of *Scotland*,

be according to the Cry thereof; Neither shall there be any Subject in the Land from the greatest to the meanest guiltless. The Guilt of our Blood shall not only ly upon our Prince, but also upon our own Bretheren, Bishops, Councillors and Commisshouers, it is they even they, that have stirred up our Prince against us: We must therefore lay the Blame and Burden of our Blood upon them especially, however the rest above-written be Partakers of their Sins with them: And as to the rest of our Bretheren who either by silence approve, or by crying Peace, Peace, strengthen the Arm of the Wicked, that they cannot return, in the mean Time make the Hearts of the Righteous sad, they shall all in like Manner be guilty of high Treason against the KING of Kings, the Lord Jesus Christ, His Crown and Kingdom. Next unto them, all our Commisshioners, Chancellor, President, Comptroller, Advocate, and next unto them all that first or last sat in the Council, and did not bear plain Testimony for Jesus Christ, and his Kingdom, for which we do suffer. And next unto them all those who should have at present, and who should at such Times have come, and made open Testimony of Christ faithfully, although it had been contrary to plain Law, and with the Hazard of their Lives: When the poor *Jews* were in such Danger, that nothing was expected but utter Destruction, Queen *Esther* (after three Days fasting) concluded thus with her self, *I will (said she) go in to the King (though it be not according to Law) and if I perish I perish. Esther 9. 16.* With this Resolution, such as are born Councillors should have said, Christ's Kingdom is now at Hand, and I am bound also and sworn, by a special Covenant, to maintain the Doctrine and Discipline thereof, according to my Vocation and Power, all the Days of my Life; under all the pains containing in the Book of God, and Danger of Body and Soul, in the Day of God's fearful Judgment, and therefore though I should perish in the Cause, yet will I speak for it, and to my Power defend it, according to my Vocation. Finally, all those that counsel, command, consent and allow, are guilty in the Sight of our God, but the Mourners for these Evils, and the faithful

of the Land, and those who are unfeignedly grieved in Heart, for all these Abominations, those shall be marked as not guilty. *Ezek. 9.*

I know not, whither I shall have Occasion to write again, and therefore, by this Letter as my Letter-Will and Testament, I give Testimony, Warning and Knowledge, of these Things to all Men, according to the Lord's Direction to the Prophet, *Son of Man I have made thee Watch-man, Ezek. 33. 7. &c.* Therefore I give Warning to all Men hereby, that no Man's Blood be required at my hand. Thus desiring the Help of your Prayers, with my humble Commendations, and Service in Christ to my Lord your Husband, and all the Saints there, the Messenger of Peace be with you all for evermore. *Amen.*

Blackness January,
6th, 1606.

*Yours to my full Power, for
the Time Christ's Prisoner.*

Mr. John Welch.

THIS is my Copy of this Prophetical Letter, and as it is a Question whether the great Prophecy concerning *Scotland* be yet fulfilled, or to receive it's Accomplishment: So there is no doubt, part of it is fulfilled. For of all those, who were false Judges in that cruel Sentence, there is now no Remnant nor Memory, as is commonly observed.

Another famous Prophetical Letter he wrote to Sir *William Livingstoun* of *Kilsyth*, one of the Lord's of the Colledge of Justice, whereof this is my Copy.

Right Honourable,

MY hearty Salutations remembred in the Lord: Your Love and Care many Times have certainly comforted me. And having no other Thing to requite, I shall (as I may) desire him who is able to do, and hath undertaken

dertaken it, to meet you and yours with Consolations, in his good Time.

As for the Matter it self, the Bearer will shew you, that what is required is such a Thing, as in the Sight of our Lord we may not do, without both the Hazard of our Consciences, and Liberty of Christ's Kingdom, which should be dearer to us than any Thing else. What a slavery were it to us to bind our Conscience, in the Service of our God, in the meanest Point of our Callings to the Will of Man or Angels, and we are fully resolved that what we did was acceptable Service to our God, who hath put it up as Service done to him, and has allowed and sealed it to us by many Tokens, so that it were more than high Impiety & Apostacy, to testifie the ruine or undoing of any Thing which our God hath ordained to be done. We Sir, if the Lord will, are yet ready to do more in our Calling, and to suffer more for the same, if so be it will please our God to call us to it, and strengthen us in it, for our selves we dare promise nothing, but in our God all Things.

As for that Instrument *Spotswood*, we are sure the Lord will never bless that Man, but a Malediction lyes upon him, and shall accompany all his Doings; and it may Sir, your Eyes shall see as great Confusion covering him, ere he go to his Grave, as ever did his Predecessors; Now surely Sir, I am far from Bitterness: But here I denounce the Wrath of an everlasting God against him, which assuredly shall fall, except it be prevented. Sir, *Dagon* shall not stand before the Ark of the Lord, and these Names of Blasphemy that he wears of Lord Bishop and Arch-bishop will have a fearful End. Not one Beck is to be given to *Haman*, suppose he were as great a Courtier as ever he was, suppose the Decree were given out, and sealed with the King's Ring, Deliverance will come to us elsewhere, and not by him, who has been so sore an Instrument, not against our Persons that were nothing, but I protest to you Sir, in the Sight of my God, I forgive him all the Evil he has done, or can do to me, but unto Christ's poor Kirk in stamping under Foot, so glorious a Kingdom, and Beauty, as was once in this Land: He has helped to cut *Sampson's* Hair and to expose him to mocking, but the Lord will not be mocked, he shall be cast away as a Stone

Stone out of a Sling, his Name shall rot, and a Malediction shall fall upon his Posterity after he is gone. Let this Sir, be a Monument of it that it was told before, that when it shall come to pass, it may be seen there was Warning given him: And therefore Sir, seeing I have not the Access my self, if it would please God to move you, I wish you did deliver this hard Message to him, not as from me, but from the Lord.

Blackness 1605.

Mr. JOHN WELCH:

THE Man upon whom he complains and threatens so sore, was Bishop *Spotswood*, at that Time design'd Arch-Bishop of *Glasgow*, and this Prophecy, was punctually accomplished though after the Space of forty Years: For first the Bishop himself dyed in a strange Land and (as many say) in Misery, next his Son Sir *Robert Spotswood*, sometime President of the Session, was beheaded by the Parliament of *Scotland* at the Mercat-Cross of *St. Andrews* in the Winter after the Battle of *Philiphaugh*, to which I my self (with many Thousands) was Witness and as soon as ever he came to the Scaffold, Mr. *Blair* the Minister of the Town told him, that now Mr. *Welch* his Prophecy was fulfilled upon him, to which he replyed in Anger, that Mr. *Welch* and he both were false Prophets.

But before he left *Scotland*, some remarkable Passages in his Behaviour are to be remembred. And first, when the Dispute about Church Government began to warm, as he was walking upon the Street of *Edinburgh*, betwixt two honest Citizens, he told them they had in their Town, two great Ministers, who were no great Friends to Christ's Cause presently in Controversy, but it should be seen. The World should never hear of their Repentance: The two Men were Mr. *Patrick Galloway*, and Mr. *John Hall*, and accordingly it came to pass. For Mr. *Patrick Galloway* died easing himself upon his Stool, and Mr. *John* being at that Time in *Lith.* and his Servant Woman having left him alone in his House, while she went to the Mercat, he was found dead all alone at her return.

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He was sometime Prisoner in *Edinburgh Castle*, before he went into Exile, where one Night sitting at Supper with the Lord *Ochiltry* (who was Uncle to Mr. *Welch's* Wife) as his Manner was, he entertained the Company with Godly and Edifying Discourse, which was well receiv'd by all the Company, save only one de-bauched *Papish* young Gentleman, who sometimes laugh'd, and sometimes mocked and made Faces : Whereupon Mr. *Welch* brake out into a sad abrupt Charge upon all the Company to be silent, and observe the Work of the Lord upon that prophane Mocker, which they should presently behold. Upon which immediately the prophane wretch fell down and dyed beneath the Table, but never returned to Life again, to the great Astonishment of all the Company.

Another wonderful Story they tell of him, at the same Time, the Lord *Ochiltry* the Captain, being both Son to the good Lord *Ochiltry*, and Mr. *Welch* his Uncle in Law, was indeed very civil to Mr. *Welch*, but being for a long Time through the Multitude of Affairs kept from visiting Mr. *Welch* in his Chamber, as he was one Day walking in the Court and espying Mr. *Welch* at his Chamber Window, asked him kindly how he did, and if in any Case he could serve him. Mr. *Welch* answered him, he would earnestly entreat his Lordship, (being at that Time to go to Court) to petition King *James* in his Name that he might have Liberty to preach the Gospel, which my Lord promised to do. Mr. *Welch* answered, My Lord both because you are my Kinsman, and for other Reasons, I would earnestly entreat and obtest you, not to promise except you faithfully perform, my Lord answered, he would faithfully perform his Promise, and so went for *London*. But tho' at his first Arrival he was really purposed to present the Petition to the King, but when he found the King in such a Rage against the Godly Ministers, that he durst not at that Time present it, so he thought it fit to delay it, and therefore fully forgot it.

The first Time Mr. *Welch* saw his Face after his Return from Court, he asked him what he had done with his Petition, My Lord answered, he had presented it to
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the King, but that the King was in so great a Rage against the Ministers at that Time, he believed it had been forgotten, for he had gotten no Answer. Nay said Mr. Welch to him, my Lord, you should not lye to God, and to me, for I know you never delivered it, though I warned you to take heed not to undertake it, except you would perform, but because you have dealt so unfaithfully, remember God shall take from you both Estate and Honours, and give them to your Neighbour in your own Time. Which accordingly came to pass, for both his Estate and Honours were in his own Time translated upon James Stewart Son to Captain James, who was indeed a Cadet, but not the lineal Heir of the Family.

While he was detained Prisoner in *Edinburgh* Castle, his Wife used for the most Part to stay in his Company, but upon a Time fell a longing to see her Family in *Air*, to which with some Difficulty he yielded; But when she was to take Journey he strictly charged her, not to take the ordinary Way to her House when she came to *Air*, nor to pass by the Bridge through the Town, but to pass the River above the Bridge, and so get the Way to her own House, and not to come into the Town, for he said before you come thither, you shall find the Plague broke out in *Air*, which accordingly came to pass.

The Plague was at that Time very terrible, and he being necessarily separate from his People, it was to him the more grievous. But when the People of *Air* came to him to bemoan themselves, His Answer was the *Hugh Kennedy* (a Godly Gentleman in their Town) should pray for them, and God should bear him. This Counsel they accepted, and the Gentleman convening a Number of the honest Citizens, prayed fervently for the Town (as he was a mighty wrestler with God) and accordingly after that the Plague decreased.

Now the Time is come he must leave *Scotland*, and never to see it again, so upon the 7th of *November* 1606 in the Morning, he with his Neighbours took Ship at *Leith*, and though it was but two a Clock in the Morning, many were waiting on with their afflicted Families, to bid them farewell. After Prayer they sung the 23 Psalm, and so with the great Grief of the Spectators set

Sail for the South of *France*, and landed in the River of *Burdeaux*. Within Fourteen Weeks after his Arrival, such was the Lord's Blessing on his Diligence, he was able to preach in *French*, and accordingly was speedily called to the Ministry, first in one Village, then in another (one of them was *Nerac*) and thereafter was settled in *Saint Jean d' Angely*, a considerable walled Town, and there he continued the rest of the Time he sojourned in *France*, which was about Sixteen Years: When he began first to preach, It was observed by some of his Hearers, that while he continued in the Doctrinal Part of his Sermon, he spoke very correct *French*. but when he came to his Application, and when his Affections kindled: his Fervour made him, sometimes neglect the Accuracy of the *French* Construction; but there were Godly young Men, who admonished him of this, which he took in very good Part. so for the preventing Mistakes of that kind, he desired the young Gentlemen, When they perceived him beginning to decline to give him a Sign and the Sign was, they were both to stand up upon their Feet, and thereafter he was more exact in his Expressions, through his whole Sermon, so desirous was he not only to deliver good Matter, but to recommend it in neat Expression,

There were many Times Persons of great Quality in his Auditory, before whom he was just as bold as ever he had been in a *Scotts* Village, which moved Mr. *Boyd* of *Troch. Rig* once to ask him, after he had preached before the University of *Saumure* with such Boldness and Authority, as if he had been before the meanest Congregation, how he could be so confident among Strangers, and Persons of such Quality? to which he answered, that he was so filled with the dread of God, he had no Apprehension from Man at all. And this Answer, said Mr: *Boyd*, did not remove my Admiration, but rather encrease it.

There was in his House, amongst many others, who tabled with him for good Education a young Gentleman of great Quality and suitable Expectations, and this was the Heir of the Lord *Ochiltry*, who was Captain of the Castle of *Edinburgh*. So that this young Nobleman, after he had gained very much upon Mr. *Welch's* Affections fell sick of a grievous Sicknes, and after he had been

been long wasted with it, closed his Eyes, and expired as dying Men use to do, so to the Apprehension and Sense of all Spectators, he was no more but a Carcase, and was therefore taken out of his Bed and laid upon a Pallat on the Floor, that his Body might be the more conveniently dressed, as dead Bodies use to be. This was to Mr. Welch a very great Grief, and therefore he stayed with the young Man's dead Body full Three Hours, lamenting over him with great Tenderness. After Twelve Hours, Friends brought a Coffine, whereinto they desired the Corps to be put, as the Custom is, but Mr. Welch desired, that for the Satisfaction of his Affections, they would forbear the Youth for a Time, which they granted, and returned not till Twenty Four Hours after his Breath was expired, then they returned, desiring with great Importunity, the Corps might be coffined, that it might be speedily buired, the Weather being extreemly hot, yet he persisted in his Request, earnestly begging them to excuse him for once more. So they left the Youth upon his Pallat for full thirty six Hours: But even after all that, though he urged, not only with great Earnestness, but Displeasure, they were constrained to forbear for Twelve Hours yet more, after Forty Eight Hours were past Mr. Welch was still where he was, and then his Friends, perceived he believed the young Man was not really dead, but under some Apoplectick Fit, and therefore proponed to him for his Satisfaction, that Tryal should be made upon his Body by Doctors, and Chirurgeons, if possibly any Spark of Life might be found in him and with this he was content; so the Physicians, were set at Work, who pincht him with Pincers, in the fleshy Parts of his Body, and twisted a Bowstring about his Head with great Force, but no Sign of Life appeared in him, so the Physicians pronounced him stark dead, and then there was no more Delay to be desired, yet Mr. Welch begged of them once more, that they would but step into the next Room for an Hour or two, and leave him with the dead Youth, & this they granted, then Mr. Welch fell down before the Pallat, and cryed unto the Lord with all his Might for the last Time, and sometimes looking upon the dead Body, continuing in wrestling

with the Lord, till at length the dead youth open'd his Eyes, and cryed out to Mr. *Welch* who he distinctly knew *O Sir I am all whole but my Head and Legs*; And these were the Places they had sore hurt, with their pinching.

When Mr. *Welch* perceived this, he called upon his Friends, and shewed the dead young Man restored to Life again, to their great Astonishment. and this young Nobleman though his Father lost the Estate of *Ochiltry*, lived to acquire a great Estate in *Ireland*, and was Lord *Castlesewart*, and a Man of such excellent Parts, that he was courted by the Earl of *Strafford* to be a Counselor in *Ireland* which he refused to be, untill the Godly silenced *Scottish* Ministers, who suffered under the Bishops in the North of *Ireland*, were restored to the Exercise of their Ministry, and then he engaged, and so continued for all his Life, not only in Honour, and Power, but in the Profession and Practise of Godliness, to the great Comfort of the Country where he lived. This Story the Nobleman communicated to his Friends in *Ireland*, and from them I had it.

While Mr. *Welch* was Minister in one of these *French* Villages, upon an Evening a certain Popish Frier traveling through the Country, because he could not find Lodging in the whole Village, addrest himself to Mr. *Welch* his House for one Night. The Servants acquainted their Master, and he was content to receive this Guest. The Family had supd before he came, and so the Servants convoyed the Frier to his Chamber, and after they had made his Supper, they left him to his Rest. There was but a Timber Partition betwixt him and Mr. *Welch*, and after the Frier had slept his first Sleep, he was surprized with the Noise of a Silent but constant whispering Noise, at which he wondered very much, and was not a little troubled with it. The next Morning he walked in the Fields where he chanced to meet a Country Man, who saluting him because of his Habit, asked him where he had lodged that Night? The Frier answered he had lodged with the *Huguenot* Minister, then the Country Man askt him, what Entertainment he had. the Frier answered very bad, for (said he) I always held there was Devils haunting these Ministers Houses, and I am perswad-

there was one with me this Night, for I heard a continual Whisper all the Night over, which I believe was no other Thing than the Minister and the Devil conversing together: The Country Man told him he was much mistaken, and that it was nothing else but the Minister at his Night Prayers, O said the Frier does y^e Minister pray any less, more than any Man in *France*, answered the Country Man, and if you'll please to stay another Night with him you may be satisfied. The Frier got him home to Mr. *Welch's* House, and pretended Indisposition, entreated another Nights Lodging which was granted him.

Before Dinner Mr. *Welch* came from his Chamber, and made his Family Exercise, according to his Custom, and first he sung a Psalm, then read a Portion of Scripture, and discoursed upon it, thereafter he prayed with great Fervour, as his Custom was: To all which the Frier was an astonished Witness. After the Exercise, they went to Dinner, where the Frier was very civilly entertained, Mr. *Welch* forbearing all Question and Dispute for that Time. When the Evening came, Mr. *Welch* made his Exercise as he had done in the Morning, which occasioned yet more wondering in the Frier, and after Supper to Bed they all went, but the Frier, longed much to know what the Night Whisper was, and in that he was soon satisfied, for after Mr. *Welch's* first Sleep, the Noise began, and then the Frier resolved to be sure what it was, so he crept silently to Mr. *Welch's* Chamber Door, and there he heard not only the Sound but the Words exactly, and Communications betwixt God and Man, and such as he knew not had been in the World. Upon this the next Morning as soon as Mr. *Welch* was ready the Frier went to him, and told him that he had been in Ignorance, and lived in Darkness all his Time, but now he was resolved to adventure his Soul with Mr. *Welch*, and thereupon declared himself *Protestant*. Mr. *Welch* welcomed him, and encouraged him, and he continued a constant *Protestant* to his dying Day. This Story I had from a Godly Minister, who was bred in Mr. *Welch's* House in *France*, about the Year 16-----, When *Lewis* the 13th of *France* made War with the *Protestants* there because of their Religion, the City of Saint. *Jean d' Angely* was by him
and

W. and his royal Army besieged, and brought into extrem
 Ey Danger. Mr. Welch was Minister in the Town, and migh-
 O S tily encouraged the Citizens to hold out, assuring them
 wer God should deliver them, in the mean Time of the Siege
 V a Cannon Ball pierced the Bed where he was lying, u-
 Fri pon which he got up, but would not leave the Room till
 Lif he had by solemn Prayer acknowledged his Deliverance
 No during this Siege, the Townsamen made stout defence,
 m till once one of the King's Gunners placed a great Gun
 L so conveniently upon a rising Ground, that therewith
 th he could command the whole wall; upon which the
 C Townsamen made their greatest Defence. Upon this they
 C were constrained to forsake the whole Wall in great
 Terrour, and though they had several Guns planted up-
 on the Wall, no Man durst undertake to manage them:
 This being told Mr. Welch with great Affrightment, he
 not withstanding encouraged them still to hold out, and
 running to the Wall himself found the Cannonier (who
 was a *Burgundien*) near the Wall, him he entreated to
 mount the Wall promising to assist him in Person, so to
 the Wall they got, the Cannonier told Mr. Welch that
 either they behoved to dismount the Gun upon the rising
 Ground, or else we are surely lost. Mr. Welch desired
 him to aim well, and he should serve him and God should
 help him, so the Gunner falls scouring his Piece, and
 Mr. Welch runs to the Powder to fetch him a Charge but
 as soon as he was returning, the Kings Gunner fires his
 Piece, which carried both the Powder and Lead out of
 Mr. Welch's Hands, which yet did not discourage
 him, for having left the Ladle, he filled his Hat with
 Powder Wherewith the Gunner loaded his Piece, and
 dismounted the King's Gun at the first Shot, so the Ci-
 zens returned to their Post of Defence.

This discouraged the King so, that he sent to the Ci-
 tizens to offer them fair Conditions, which were, that
 they should enjoy the Liberty of their Religion, their
 Civil Priviledges, and their walls should be Demolished,
 Only the King Desired for his Honour, that he might en-
 ter the City with his Servants in a Friendly manner. This
 the City thought fit to grant, and the King with a few
 more entered the City for a short Time: But while the
 King was in the City Mr. Welch preached as was his ordi-
 nar, which much offended the *French* Court, so one Day

while he was at Sermon, the King sent the Duke de' *Espernon* to fetch him out of the Pulpit into his Presence, the Duke went with his Guard, and as soon as he entered the Church where Mr. *Welch* was preaching. Mr. *Welch* commanded to make Way, and to set a Seat that the Duke might hear the Word of the Lord, the Duke instead of interrupting him sat down, and gravely heard the Sermon to an End and then told Mr. *Welch* he behoved to go with him to the King, which Mr. *Welch* willingly did. When the Duke came to the King, the King ask'd him why he brought not the Minister with him, and why he did not interrupt him? The Duke answered, never Man spake like this Man, but that he had brought him with him. Whereupon Mr. *Welch* is called, and when he entered the King's Room, he kneeled upon his Knees, and silently prayed for Wisdom and Assistance. Thereafter the King challenged him, how he durst preach where he was, since it was against the Law of *France*, that any Man should preach within the Verge of his Court,? Mr. *Welch* answered, Sir, if you did right, you would come and hear me preach, and make all *France* hear me likewise, for (said he) I preach not as those Men you hear preach, my preaching differs from theirs, in these two Points, First, I preach you must be saved by the Death and Merits of Jesus Christ, and not your own. Next I preach (said he) that as you are King of *France*, you are under the Authority and Command of no Man on Earth, those Men said he whom you hear subject you to the Pope of Rome, which I will never do. The King replied no more, but & *Bien vou' Setier mon Ministre*, well, well, you shall be my Minister, and some say called him Father, which is an Honour the King of *France* bestows upon few of the greatest Prelats in *France*, however he was favourably dismissed at that Time, and the King also left the City in Peace. But within a short Time thereafter the War was renewed, and then Mr. *Welch* told the Inhabitants of the City that now their Cup was full, and they should no more escape, which accordingly came to pass, for the King took the Town and as soon as ever it fell into his Hand, he commanded *Vary* the Captain of his Guard to enter the Town, and preserve his Minister from all Danger

Danger, and then were Horses and Waggon provided for Mr. Welch to transport him and his Family for *Rochel*, whether he went, and there sojourned for a Time, This Story my Lord *Renmaire* who was bred at Mr. Welch's House, told Mr. *Livingstoun* Minister at *Anorum*, and from him I had it,

After his Flock in *France* was scatred, he obtained Liberty to come to *England*, and his Friends made hard suit that he might be permitted to return to *Scotland*, because the Physicians declared there was no other way to preserve his Life, but by the Freedom he might have in his Native Air. But to this King *James* would never yield, protesting he should never be able to establish his beloved Bishops in *Scotland*, if Mr. Welch were permitted to return thither. So he languished in *London* a considerable Time, his Disease was judged by some to have a Tendency to a sort of Leprosie, Physicians said he had been poisoned, a Languor he had together with a great Weakness in his Knees, caused with his continual kneeling at Prayer, by which it came, to pass that, tho' he was able to move his Knees, and to walk yet he was wholly insensible in them, and the Flesh became hard like a sort of Horn. But when in the Time of his Weakness, he was desired to remit somewhat of his excessive painfulness, his Answer was *He had his Life of God, and therefore it should be spent for him*

His Friends importonated King *James* very much if he might not return into *Scotland* at least he might have Liberty to preach at *London*, which King *James* would never grant till he heard all Hopes of Life were past, and then he allowed him Liberty to preach, not fearing his Activity. Then as soon as ever he heard he might preach, he greedily embraced this Liberty, and having Access to a Lecturer's Pulpit he went and preached both long and fervently, which was the last Performance of his Life, for after he had ended Sermon, he returned to his Chamber, and within two Hours, quietly and without Pain, he resigned his Spirit into his Makers Hands, and was buried near Mr. *Darling* the famous *English* Divine, after he had been little more than 52 Years

